

śrīpāda-uḍaiyar to build his matt in the house-site of Sottaibhaṭṭar at Tirupati which was confiscated by the order of Sāluva Narasimharāya because of the theft of the temple jewels by Nambi Sīrappaiyan previously and also authorises Vyāsatīrtha to receive the donor's share of the prasādam offered in the name of Kṛishṇarāya for the use of his matt. The second of these is dated in 1528 and records that the *sthānattār* of Tirumalai agreed to make arrangements for conducting a festival to Śrī Gōvindarājasvāmi from the annual income of 60 pons of the village Oḍḍampattu gifted for the purpose by Vyāsatīrtha (*Ibid.* pp. 326, 358).

- (5) A copper plate inscription dated in Ś 1447 (A. D. 1525-26) in the reign of Kṛishṇadēvarāya recording the grant of the village Beṭṭakoṇḍa renamed Vyāsasamudram with the village Kandakūru close to which is the big tank called Vyāsasamudram (Sewell's Antiquities, Vol. I, p. 132; Madras Epigraphical Report, C. P. 13 of 1905).
- (6) Stone inscription at Kottapalli near the Pōtarāju temple dated in Ś 1445 Svabhānu in the reign of Kṛishṇadēvarāya recording the grant of some land to the deity by Vyāsatīrthaśrīpāda-uḍayalu (Inscriptions in Ceded Districts, p. 382, No. 50; also Rangacharya's Inscriptions in the Madras Presidency, p. 622, No. 533).
- (7) An inscription on the south wall of the maṇḍapa in front of the Viṭṭhala temple at Hampe, Bellari District, records the grant of some villages by Kṛishṇarāya in Ś 1435 for services in that temple. Among the donees a certain share is assigned to Gurugaḷu Vyāsarāyaru. Vyāsarāya is a name often applied to Vyāsatīrtha (S.I.I., Vol. IV, p. 72). No. 277).
- (8) Jakkarājanahalli and Kannērumadugu grants of Kṛishṇarāya dated 1521 A. D. for Vyāsatīrtha. (M.A.R. 1912, p. 50).

For a reference to Vyāsatīrtha's part in the religious activities of Kṛishṇadēvarāya's court and his relation with his contemporary Vallabhāchārya, see Gada's *Sampradāyadīpikē* and Muralidharadāsa's *Śrīvallabhāchārya-charitra* quoted in Seshagiri Sastri's Rep. San. Tam. MSS. 1896-97, pp. 16 and 24.

## SHIMOGA DISTRICT.

### 29

#### SORAB TALUK.

At the village Māvaḷi in the hobli of Sorab, writing on a vīraḡal below inscription No. 1 of Sorab Taluk, published in E. C. Vol. VIII. (Plate XVIII, 2).

## Old Kannada language and characters.

ಸೊರಬ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೊಳೆಯ ಮಾವಳಿ ಗ್ರಾಮದ ವೀರಗಲ್ಲು ; ಸೊರಬ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂಬರು 1ನೆಯ ಶಾಸನದ ಕೆಳಭಾಗದಲ್ಲ ಬರೆದಿರುವುದು.

1. ಶ್ರೀಧ್ಮನಾಗರ
2. ಮದನಗಾರಸರ್ ಕೊಟ್ಟೋರ್ಮವ್ವೆಳ್ಳೆಕೆಪೆಯ ತಪ್ಪಣ ಕೋಡಿಯ ಗೋಳಿಯ ಕೆಪುಗೆಕಾಲ್ಗೆ
3. ಒಮ್ಮತ್ತಕ್ಕೆಯು ಉಂ
4. ನಿದ[್ರ]ರಕ್ಕೆಗೆ ಇದಾನಟಿದೊ ವಾರಣಾನಿಯುಳ್ ನಿದ್ಧಪರ್ವರ ಕೊನ್ನೋನ ಲೋಕಕೆನಲ್ಗೆ
5. ಇದಾನ್ಮಾದೊನ್ನೊಳ್ಳಣಭಗಿ ಕೆಪ್ಪು ಕೆನವನ ಮಡಿಡಾಕಲನ್

*Transliteration.*

1. Śrī Dhmasāgara
2. Madanagārasar kottōr Mavvelva-kereya tenkana kōḍiya Gōliya-kerege kālge
3. orimmattar kkeyu-üm
4. nida[ra] rakkege idān alido Vārapāsiyul Siddha Parvvara kondōna lōkake salge
5. idān kādon kalyana-bhagi Kelgu-Kesavana maḍidā kalan

*Translation.*

Śrī Dhmasāgara Madanagārasar granted one mattar of wet land for the maintenance of the tank Gōliyakere and its channel situated at the southern weir of the tank at Mavvelva (Māvali). May its destroyer attain the regions to which those who slay Siddhas and Brahmans go. He who protects this will be blessed.

Kelgu Kēsava engraved this stone.

*Note.*

This record was engraved below the inscription published previously as Sorab No. 1 at Māvali. It records a grant of land made for the maintenance of a tank at that village. The donor is Madanāgarasar a chief, also referred to in the above record (Sorab No. 1) who was a subordinate of the Rāshtrakūṭa king Gōvinda III and the record has been assigned to C 797 A.D. by Rice. The present inscription engraved below may also belong to the same date.

## 30

At the same village, on a *nishadhikallu* stone.

## Kannada language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದಲ್ಲರುವ ನಿಷಧಿಕಲ್ಲು.

1. ಶ್ರೀಮತ್ತರಮಗಂಭೀರನ್ಯಾದ್ಯಾ [ದಾ]
2. ಮೋಘರಾಂಥನಂ ಜೇಯಾತ್ಪ್ರೇಮೋಕ್ಯ

3. ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಸಾಸನಂ || ಶ್ರೀ [ಮೂ]
4. ಲ ಸಂಗ ಕುಂಡಕುಂದಾನ್ವಯದ
5. ಕಾಣೂಗ್ಗಣ ಮಾಧವಚಂದ್ರದೇವ[ರಗು]
6. ಡಿ ನಾಗವೈ ಗೋಕವೆಯಮಗಳು ಸ[ಮಾ]
7. ಧಿ ವಿಧಿಯಿಂದ ಮುಡಿಪಿ ಸ್ವರ್ಗ್ಗ
8. ಸೈಯಾದಳು ಮಂಗಳಮಹಾ
9. ಶ್ರೀ ಶ್ರೀ

*Note.*

This records the death by the Jain rite of *sumâdhi* of a woman named Nâgavve, daughter of Gôkave and disciple of Mâdhavachandradêvar belonging to Mûlasangha, Kundakundânvyaya and Kânûr-gaṇa. The inscription begins with the usual verse in praise of Jina-sâsana or Jaina faith.

No date is given. The characters seem to belong to the 12th century. The Jaina guru Mâdhavachandra is referred to in E.C. VII, Shimoga 64 of C. 1112 A.D. and also in E.C. VIII, Sagar 151.

**31**

At the same village Mâvali, on a lamp pillar in front of the Banaśankari temple.

Kannada language and characters.

ಅದೇ ಮಾವಳಿ ಗ್ರಾಮದ ಬನಶಂಕರಿ ಅಮ್ಮನವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಇರುವ ದೀಪಮಾಲೆ ಕಂಬದಲ್ಲ.

1. ಪಾರ್ಥಿವಸಂವತ್ಸ
2. ರದ ಕಾರ್ತಿಕ ಬರಲು
3. ಶ್ರೀಮತು ಮವಲಿಯ
4. ಬನದ ದೇವತೆಯ ಒ
5. ಕ್ಕಲು ಬುನುಬಜನಮ
6. ಗ ಬೊಂಪೋಜನು ನಿ
7. ಲಸಿದ ದೀಪಮಾಲೆ
8. ಕಂಠ ಶ್ರೀ

*Note.*

This inscription records the setting up of a lamp pillar by Bommôja, son of Busuôja, devotee of the goddess Banadadêvate (Banaśankari) of the village Mavali (Mâvali). The date of the record is given as Pârthiva sam. Kârtika ba. 1. No Śaka year is given. The characters of the epigraph seem to belong to the 15th century A.D.

## 32

At Kuppagadde in Anavatti hobli, on a slab at the threshold of the navaranga in the Râmésvara temple.

Kannada language and characters.

ಅನವಟ್ಟಿ ಹೋಬಳಿ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ನವರಂಗದ ಹೊಸಲನ್ನಲಿ ಕೆಳಗಡೆ ಚಪ್ಪಡಿಯಮೇಲೆ ಬರೆದಿರುವುದು.

1. ರಾಮೇಶ್ವರದೇವರಿಗೆ
2. ರುಕುಮೈನೂ ಪೊಪಿ
3. ಸಿದ ಶರೀರ

*Note.*

This contains the name of a devotee who made a pilgrimage to the above-mentioned temple of Râmésvara and got his name and figure engraved. His name is given as Rukumaiya. The characters seem to belong to the 17th century A.D.

## 33

On a slab in the floor of the mukhamantapa of the same temple.

Kannada language and characters.

ಅದೇ ಕುಪ್ಪಗಡ್ಡೆ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ ೨ನೆಯ ಅಂಕಣದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಕುಪ್ಪರಸನುರಾಮೈಲಿಂ
2. ಗಗೆ ವೇಪಿತದ ಶರೀರ

*Note.*

This also contains the name of a devotee of the god Râmelinga or Râmésvara. —Kupparasa. The characters seem to belong to the 17th century A.D.

SAGAR TALUK.

## 34

On a piece of cannon set up before the Travellers' Bungalow at Anandapur in the hobli of Anandapura.

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಅನಂದಪುರದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿ ಸರ್ಕಾರಿ ಬಂಗಲ ಮುಂದೆ ನಟ್ಟ ಫಿರಂಗಿಯ ಮೇಲೆ ಬರೆದಿರುವುದು.

1. ಕ್ಷೇತ್ರಪಾ
2. ಲಗಂಗ
3. ನಾಥ

*Note.*

This piece of cannon was brought from the fort at Anandapura, said to have been constructed by the kings of Keladi. The name of the piece is carved



on it as Kshêtrapâla Gāṅganâtha. The characters may belong to the 18th century A.D. No date is given.

## 35

At the village Mallandûru in the hobli of Ānandapura, on a māstikal.

Size 4'×9".

Kannada language and characters.

ನಾಗರದ ತಾಲ್ಲೂಕು ಆನಂದಪುರದ ಹೋಬಳಿ ಮಲ್ಲಂದೂರು ಒಕ್ಕಮಾಸ್ತಿ ಹಕ್ಕುಲಬ್ಧಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'×9".

- |                       |                     |
|-----------------------|---------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತುವೀ  | 11. ರಜಡವಾರಚೆ        |
| 2. ರಹರಿಹರರಾ           | 12. ಲಬಯಚಿನೆ         |
| 3. ಯ ಪ್ರಿತ್ವಿರಾಜ್ಯವನಾ | 13. ಟಿತಿರಿದ್ದಲ್ಲಿ ಆ |
| 4. ಉವಲ್ಲಿಸಕ           | 14. ಮದವಳಿಗೆ         |
| 5. ವರುನ               | 15. ಬೊಮ್ಮಕ್ಕನು      |
| 6. ೧೩೦೯ನೆ             | 16. ಮಹನತಿ           |
| 7. ಕ್ಷಯಶವಥ            | 17. ಯಾಗಿದೇವ         |
| 8. ರ ಬೆಬಹಳಡ           | 18. ಲೋಕಪ್ರತ         |
| 9. ನಮಿಗುರುವಾರ         | 19. ರದರು            |
| 10. ಲಿ ಮಲೆಯಂದೂ        |                     |

## Note.

This record belongs to the reign of Harihara II (1377-1404), Vijayanagar king. It records the death as *mahāsati* (great Sati) of a woman named Bommakka on the death of her husband Jāḍavāra Cheli Bayachisetṭi of the village Maleyandûr (Mallandûru).

The date of the record is given as Ś 1309 Kshaya sam. Jyêshṭha ba. 10 Guruvāra and is equivalent to May 23, 1386 A.D., a Wednesday and not Thursday according to Svâmi Kannu Pille's Ephemeris.

## 36

Kāṇvapura grant of Harihara II dated Ś 1321 in the possession of Patei Rāmappa of Gauja in the same hobli of Ānandapura. (Plate XXV).

3 plates : Nandi Nāgari characters : Sanskrit language.

ಆನಂದಪುರದ ಹೋಬಳಿ ಗೌಜ ಅಗ್ರಹಾರದ ಪಟೇಲ್ ರಾಮಪ್ಪನವರಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

ಮೂರು ಹಲಗೆಗಳು : ಉಂಗುರಸಹಿತವಾಗಿವೆ : ಮೊಹರು ಇಲ್ಲ.

## 1 B—

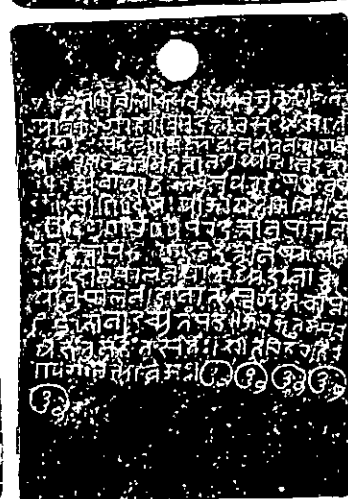
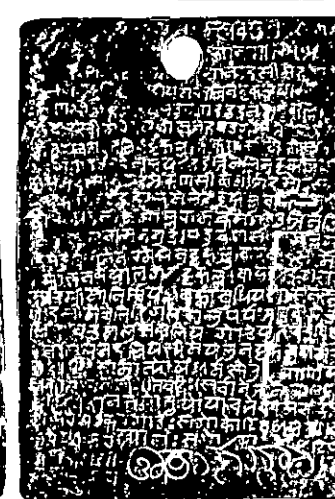
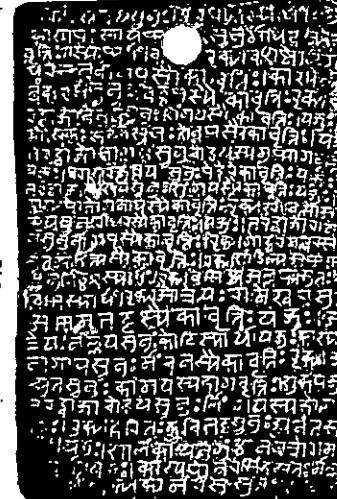
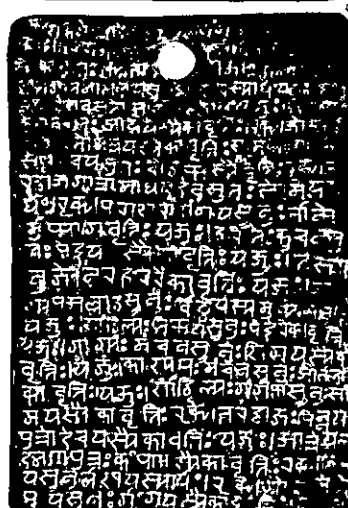
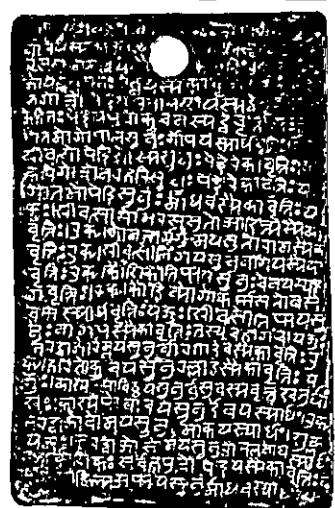
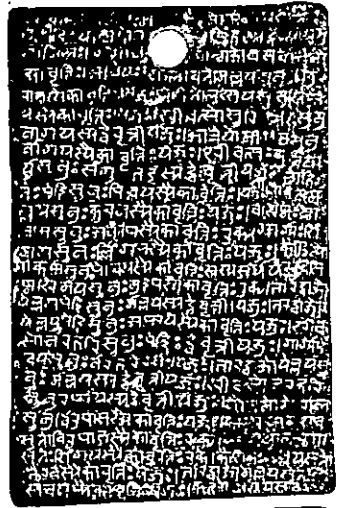
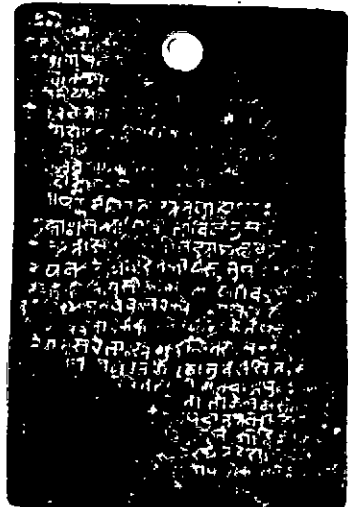
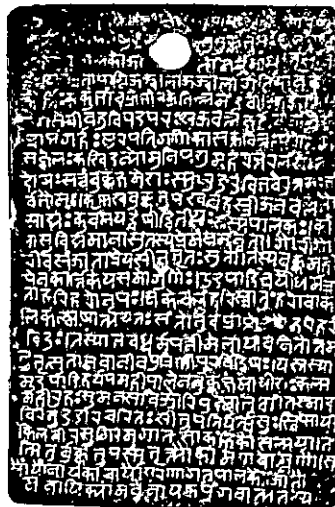
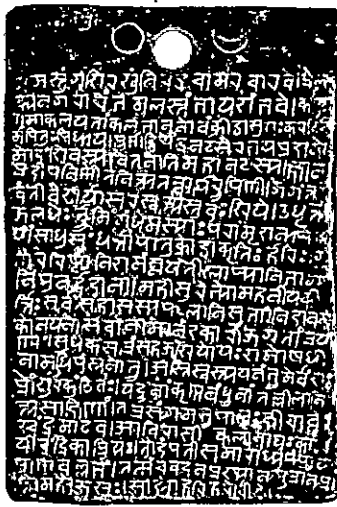
1. ಶ್ರೀಮಹಾಗಣಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವೆ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ ||

3. ಕರ್ನೇಯಸ್ಯ ಚಕಾಂತಿಕುಂಡಲಪದನ್ಯಸ್ತಾಹಿ ರಾಜಸ್ಥಿತಂ ಮ
4. ಧ್ಯೋದ್ಯೋತಿತ ಕಾಂಚನಾದ್ರಿಪರಿತಃ ಶ್ಯಾಮಂ ಮಹೀಮಂಡಲಂ | ಲೀ
5. ರಾರ್ಥಂ ಗಿರಿಜಾಕರೇಣ ವಿಲಸಂ ನಾಲಂ ಸಮುತ್ತಂ ಸಿತಂ ನೀಲಂ ಭಾಸು
6. ರ ಕರ್ನಿಕಂ ಕುವಲಯಂ ತಸ್ಯೈ ನಮಃ ಶಂಭವೇ | ತತ್ಪಾತುಂಕ್ಷತಿ ಮಂಡಲಂ
7. ಸಮುದಗಾದ್ವಂಶೇ ಯದೋಃ ಸಂಗಮಸ್ತಸ್ಮಾದ್ಭುತ ವಿಕ್ರಮೋ ಜನಿ ತ
8. ಥಾ ಶ್ರೀ ಬುಕ್ಕಣಕ್ಷಾಪತಿಃ | ನಿಷ್ಯಂಪಾಸ್ಥಿತಕಂಪಿತಾರಿ ಸುಭಟ
9. ಸ್ಥೋರಸ್ಥಲಿ ಯಸ್ಯ ಸಾ ಶ್ರೀಃ ಪುಪಾಧಿಪತೇರ್ಹರಸ್ಯ ಕೃಪಯಾ ಶಂ ಪಾ
10. ತಿ ಲೋರಾ ಚರಂ | ಭುಜಬಲೋರ್ಜಿತ ಬುಕ್ಕಮಹೀಪತೇರ್ಹರಿಹರೇರಿಹ
11. ರೇವಿ ಚ ನಂದನೇ | ಸಮವತಾರ್ಯ ಮಹೀಂ ಭುಜಮಂಡಲೇ ಹರಿಹಯಾದ್ಭುತ ವಿ
12. ಕ್ರಮಶಾಲಿನಿ | ತದ್ಧೀಶಾಚಿವ್ಯಮಾಪ್ತಃ ಕ್ಷಿತಿಪತಿ ತಿಲಕೋ ಮಾ
13. ಧವಃ ಕ್ಷೋಣಮೇನಾಂ ಪಾಲಂಪಾಲಂ ನೃಪಾಲಾನಕೃತ ಕೃತಮತಿಃ ಕೊಂಕ
14. ಣಸ್ಥಾನ್ ಕಣಸ್ಥಾನ್ | ಗೋವಾಂ ಕಲ್ಪಾಂತ ರಾಮಾಮುವಿತದದಧ ಕಥಾ
15. ಸಿದ್ಧಸಿಂಹ್ಯಾಸನಸ್ಥಸ್ತೇಜಸ್ಥಾರಂವ್ಯತಾನೀ ನರಹರಿ ನೃಪತಾ
16. ಸಂನ್ಯತಾತತ್ವಕೀಯಂ | ತತ್ಸಿಂಹಾಸನಮಾಶ್ರಿತ ಶ್ರುತಮಹಾ
17. ಭೂಭೃಚ್ಚರಃ ಸಂಸ್ಥಿತಪ್ರಾಪ್ತಾನಲ್ಪಸುಕಲ್ಪವಿಕ್ರಮಮಹಾಃ ಸಂಜಾ
18. ಯತೆ ಸ್ಥೋದಯೋ ಉದ್ಗಚ್ಛಂನಫ ವರಿಪಾಳಹೃದಯಂ ತೀಕ್ಷ್ಣೈಃ ಕರೈಃ ಪೀಡ
19. ಯನ್ ಶ್ರೀಮಾನ್ಮಾಧವ ತೇಜಸಾ ವಿಜಯತೆ ಶ್ರೀಭಾನ್ಯರೋ
20. ಭೂತಲೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಮಹಾ [ರಾ] ಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ

## II A—

21. ರಾಜಮಕುಟಾಲಂಕಾರ ಪ್ರಭಾವಸಂಪನ್ನ ಪೂರ್ವದಕ್ಷಿಣಪಶ್ಚಿಮ ಸ
22. ಮುದ್ರಾಧೀಶ್ವರ ಅರಿರಾಯವಿಭಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
23. ರಗಂಡ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರಮಹಾರಾಯರು ವಿಜಯಾನಗರ
24. ದಲ್ಲಿ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲ ಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಿಸ್ತಂ ಇದ್ದಲ್ಲಿ ಶಕ ವರ್ಷ ೧೩೨೧ ನಂದು ಇಷ್ಟತ್ತೆ
26. ರಡನೆಯ ಪ್ರಮಾಣೀ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೫ ಬುಧ
27. ವಾರ ಸೋಮೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಆಜ್ಞಾಧಾರಕರಹ ಶ್ರೀಮಂತ್ರಿಹಾಮಂತ್ರಿಶ್ವರರಹ ಬಾಚಂಣ್ಣ ಒ
29. ಡೆಯರು ಗೋವಾನಗರಸಿಂಹ್ಯಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕೊಂಕ
30. ಣ ರಾಜ್ಯ ಚಂದ್ರಗುತ್ತಿಯ ರಾಜ್ಯವನು ಪ್ರತಿಪಾಲಿಸುತ್ತ ಇದ್ದ
31. ಲ ಚಂದ್ರಗುತ್ತಿಯ ವೇಂಠೆಯಕ್ಕೆ ಸಲುವ ಹೊರಹಸೆ ನಾಡಕಾಣ್ಯಪುರ
32. ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾಡಿದ ಸಂಮಂಧ ಆಗ್ರಾಮದ
33. ಪೂರ್ವಕುಳ ಹದಿನೇಳು ಹೊನ್ನು ಆರ್ಯ ಹಣವಡ್ಡ ಪ್ರತಿ ಗದ್ಯಾ
34. ಣಬಂದಕಂ ಸಿದ್ಧಾಯ ಹನ್ನೆರಡರ್ಥ ಲೆಕದಲಿ ಇನ್ನೂರ್ಹಂನೊಂದು
35. ಹೊನ್ನು ಏಂಟುಹಣ ಆಗುತ್ತಿಯ ನಾಡೊಳಗಣ ಗ್ರಾಮಗಳಸರ
36. ಧಿಯಿಂದ ಬಂದದು ನಾಲ್ಕು ಹೊನ್ನು ಏಂಟುಹಣವು ಮೂರ್ಯವೀನ ಉಭಯಂ

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37. ಇನ್ನೂರ್ ಹದಿನಾರುಹೊಂನು ಅರ್ರುಹಣಲು ಮೂರ್ವೀನ
38. ದೊಳಗೆ ಆ ಗ್ರಾಮವನು ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಮಾ
39. ಡಿಕೊಂಡದ

## II B—

40. ಕೈ ಆ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳಿಗೆ ಪೂರ್ವಪ್ರಮಾಣ
41. ನಲು ಪ್ರತಿವರ್ಷ ಒಂದಕ್ಕಂ ಅರಮನೆಯಿಂದ ಉತ್ತರಿಸಿಬಹ ಉಂಬ
42. ಳ ಇಪ್ಪತ್ತು ಹೊಂನನು ಅರಮನೆಗೆ ಬಿಟ್ಟು ಆಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ
43. ದಲು ಹೊಂಬಳ ಸರ್ವಮಾನ್ಯ ದೇಶೋಪಾದಿಯ ಹೊಂಮಾರು ಕ್ರಯಕ
44. ಡ್ಡಾಯ ಬಿಟ್ಟು ಬೀಡಾರ ಸೇಸೆ ಮರನ ಬಿಟ್ಟು ಜೋಡಿಗ್ರಾನ ಆ
45. ಗ್ರಾಮದ ತೋಟಗಾರುಕ ಉಪ್ಪಿನಕಾಯಕಂಬಿನಾಡಸರ
46. ಥಿಯಿಂದ ಬಹಂಥಾ ಮಳಬ್ರಯ ಮುಂತಾಗಿ ಸರ್ವಬಾಧಾ ಪರಿಹೃತ
47. ವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವುದಕ್ಕೆ ಅಧಿಕವಾ
48. ಗಿ ಕಟ್ಟಿಕೊಂಡ ಧನ ಮೂವತ್ತಾರುಹೊಂನು ಐದುಹಣ ಹಾಗದಂ
49. ಣ್ಣಿಯಕರ ಸ್ವಾಮ್ಯದಿಂ ಉಪಗೂರ್ ಸಹ ನೂರ್ಕ್ಕೆ ಇಪ್ಪತ್ತೊಂ
50. ಭತ್ತು ಹಣವಿನ ಲೆಕದಲಿ ಏಳುಹೊಂನು ಮೂರ್ವ ಹಣವಡ್ಡ
51. ಆ ಗ್ರಾಮಕ್ಕೆ ತೋಟಗಾರುಕದಿಂ ಹದಿನಾರುಹೊಂನು ಅಂತು ಇನ್ನೂ
52. ರ್ವ ಯೆಪ್ಪತ್ತಾರು ಹೊಂನು ಐದುಹಣವನು ಪ್ರಮಾಥೀ ಸಂವ
53. ತ್ಲರದ ಕಾರ್ತೀಕ ಶುದ್ಧ ಪಾಡ್ಯ ಆರಭ್ಯವಾಗಿ ಪೂರ್ವ ಭೋ
54. ಕ್ತೃಗಳಂಕ ಬ್ರಾಹ್ಮರುಗಳು ಸಪ್ತವಿಂಶತಿವೃತ್ತಿ ಸಂಖ್ಯಾಕಾವಾ
55. ಗಿ ಅನುಭವಿಸ್ತಂ ಮುಕ್ಕಂಧಾಯವಾಗಿ ತೆರದೆ ಸುಬದಲಿ
56. ಹಂತಾಗಿ ನಿಯತ ಶ್ರೋತ್ರವಾಗಿ ಬಾಚಂಣ್ಣೊಡೆಯರು ಕೊಟ್ಟ
57. ಧರ್ಮಶಾಸನ|| ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುಂ ನೃಪಾಣಾಂ
58. ಕಾಲಿಕಾಲೆ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ | ಸರ್ವಾನೇತಾನ್ಯಾ
59. ವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯೋ ಭೂಯೋ ಯಾಚತೇ ರಾಮಚಂದ್ರಃ |

## III A—

60. ಶಸ್ತ್ರೇ ಶಾಸ್ತ್ರೇ ಸದಾಚಾರೆ ದಾತೃತ್ವೇ ವಿನಯೇ ನಯೇ | ಅನ್ಯೋ
61. ಭಾಸ್ಕರಭೂಪಾಲಾತ್ಮೋ ಜಾಗತ್ತಿಮಹೀತಲೆ | ಧೀಮಾನೌ
62. ದಾರ್ಯತೀಲಃ ಪ್ರಶಮಿತಜನತೋಪಪ್ಲವಃ ಸಾಧುಗೃಹ್ಯಃ
63. ಕರ್ತೃಪುಂಜ್ಯಸ್ಯ ನಿತ್ಯಂ ಸಕಲಜನಹೃದಾನಂದಕಾರ್ಯುರ್
64. ಕಧುರ್ಯುಃ | ಉತ್ಸಾಹೀ ಸಿದ್ಧಮಂತ್ರಿಃ ಫಲವಿಧಿತ ನಿಜಾರಂ
65. ಥ ಭಾವೋ ವದಾಂನೃಃ ಕೋವಾ ಮಾನ್ಯೋ ನೃಪಾಣಾಂ ಭುವಿ ಭ
66. ವತಿತರಾಂ ಭಾಸ್ಕರ ಕ್ಷೋಣಿಪಾಲಾತ್ | ಅಗ್ರೈಃ ಪಂ
67. ಚಭಿರೇವ ವಂಚನಪರ್ಮಮಂತ್ರಾಂಕುರಃ ಸಪಿತಃ ಸಪ್ತಾಂಗಾನಿ
68. ಸಮೇತ್ಯ ಸಂಪ್ರತಿಮಹಾನ್ಮೂರ್ಛಿಬಲೈಃ ಪೋಷಿತಃ | ಯಸ್ತು
69. ಸೈವ ಕರಪ್ರಚಯಫಲಮಿತ್ಯೂಹ್ಯಂ ಜನ್ಮೈರಾದರಾದಷ್ಟವಾ

70. ಪ್ಲದಿಶೋಯಯಾತಿ ವಿಮಲ ಶ್ರೀ ಭಾಸ್ಕರಕ್ಷಾಪತೇಃ ॥
71. ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪ
72. ಪ್ಲಿಂ ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಮಿಃ
73. ಶ್ರೀ ಶ್ರಿಯಂಬಕ
74. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## I B—

1. ಶ್ರೀ ಮಹಾಗಣಪತये नमः नमस्तुंगशिरश्चुविचंद्रचा
2. मरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ॥
3. कर्ने यस्य चकास्ति कुंडलपदन्यस्ताहिराजस्थितं म
4. ध्योद्योतित कांचनाद्रिपरितः श्यामं महीमंडलं । ली
5. लायं गिरिजाकरेण विलसं नालं समुत्तंसितं नीलं भासु
6. रकर्णिकं कुवलयं तस्मै नमः शंभवे । तत्पातुं क्षितिमंडलं
7. समुदगाद्रंशो यदोः सङ्गमस्तस्माद्भूतविक्रमोजनि त
8. था श्री वृक्कणक्षमापतिः । निष्कंपास्थितकंपितारिसुभट
9. स्योरस्थले यस्य सा श्रीः पंपाधिपतेर्हरस्य रूपया शंपा
10. ति लोला चिरं । भुजवलोजितवुक्कमहीपतेर्हरिहरेरिह
11. रेपि च नन्दने । समवतार्य महीं भुजमंडले हरिहयाद्भुतवि
12. क्रमशालिनि । तद्धीशाचिव्यमाप्तः क्षितिपतितिलको मा
13. धवः क्षोणिमेनां पालं पालं नृपालानकृतकृतमतिः कोंक
14. णस्थान् कणस्थान् । गोवां कल्पान्तरावामविशदथ कथा
15. सिद्धसिंहासनस्थस्तेजस्फारं व्यतानी नरहरिनृपतौ
16. संन्मतौ तत्स्वकीयं । तत्सिंहासनमाश्रितश्रुतमहा
17. भूभृच्छिरः संस्थितिप्राप्तानल्पसुकल्पविक्रममहाः संजा
18. यते स्योदयो उद्गच्छेनथ वरिपालहृदयं तीक्ष्णैः करैः पीड
19. यन् श्रीमान्माधवतेजसा विजयते श्रीभास्करो
20. भूतले । स्वस्ति श्रीमहा[रा]जाधिराज राजपरमेश्वर

## II A—

21. राजमकुटालंकारप्रभावसंपन्नं पूर्वदक्षिणपश्चिमस
22. मुद्राधीश्वर अरिराय विभाड भाषेगे तप्ಪುವರಾಯ
23. ರಂಗಂ ಶ್ರೀ ವೀರಪ್ರತಾಪ ಹರಿಹರ ಮಹಾರಾಯರ ವಿಜಯಾನಗರ
24. ದಲ್ಲಿ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಸಕಲಭೂಮಂಡಲವನು ಪ್ರ
25. ತಿಪಾಲಿಸ್ತೆ ಇದ್ದಲ್ಲಿ ಶಕವರ್ಷ ೧೩೨೯ ಸುಂದು ಇಷ್ಟು
26. ರಡನೆಯ ಪ್ರಮಾಥೀಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶುದ್ಧ ೧೪ ಬುಧ
27. ವಾರ ಸೋಮಪರಾಗುಣ್ಯಕಾಲದಲ್ಲು ಆ ಹರಿಹರಮಹಾರಾಯ
28. ರ ಆಜ್ಞಾಧಾರಕರಹು ಶ್ರೀಮನ್ಮಹಾಮಂತ್ರಿಶ್ವರರಹು ವಾಚಣ್ಣ ಆ
29. ಡೆಯರು ಗೋವಾನಗರ ಸಿಂಹಾಸನಾಧಿಷ್ಠಿತರಾಗಿ ಕोंक
30. ण राज्य चंद्रगुप्तिय राज्यवनु प्रतिपालिसुत्त इद्
31. लि चन्द्रगुप्तिय वैठेयके सलुव होरहडे नाड काण्वपुर

32. ग्रामवनु नियतश्रोत्रवाणि माडिद संमंध आ ग्रामद
33. पूर्वकुळ हदिनेळु होंनु आरु हणवडु प्रतिगद्या
34. ण ओंदकं सिद्धाय हंनेरडरं लेकदलि इंचूरहंनोडु
35. होंनु एंटु हण आगुत्तिय नाडोळगण ग्रामंगळ सर
36. थियिद वंददु नाल्कु होंनु एंटु हणवु मूरु वीस उभयं
37. इंचूर हदिनारु होंनु आरु हणउ मूरु वीस
38. दोळगे आ ग्रामवनु नियत श्रोत्रवाणि मा
39. डि कोंडद

## II B—

40. के आ अग्रहारद महाजनंगळिगे पूर्वप्रमाणि
41. नलु प्रतिवर्ष ओंदकं अरमनेयिद उत्तरिसि वह उंब
42. लि इप्पत्तु होंननु अरमनेगे विट्टु आ ग्रामके पूर्व
43. दलु होंवळि सर्वमान्यदेशोपादिय होंमारु क्रयक
44. डाय विट्टि वीढारसेसे मरन विट्टि जोडिग्रास आ
45. ग्रामद तोटगारुक उप्पिनकाय कंवि नाडु सर
46. थियिद वहंथा मळव्रय मुंताणि सर्ववाधापरिहृत
47. वाणि सर्वमान्यवाणि नडसुवुदके अधिकवा
48. गि कट्टिकोंड धन मूवत्तआरु होंनु ऐदु हणहाग दं
49. ण्णायकरस्वाम्यदि उडुगोरें सह नूरुके इप्पत्तों
50. भत्तु हणविन लेकदलि एळु होंनु मूरु हणवडु
51. आग्रामके तोटगारुकादि हदिनारु होंनु अंतु इन्
52. रं येप्पत्त आरु होंनु ऐदु हणवनु प्रमाथी संव
53. त्सरद कार्तीक शुद्ध पाड्य आरभ्यवाणि पूर्वभो
54. कृगळह ब्राह्मरुगळु सप्तविंशतिवृत्तिसंख्याकावा
55. गि अनुभविस्तं मुक्कंथायवाणि तेरदे सुखदलि
56. हंताणि नियत श्रोत्रवाणि वाचंणोडेयरु कोट्ट
57. धर्मशासन ॥ सामान्योयं धर्मसेतुं नृपाणां
58. काले काले पालनीयो भवद्भिः । सर्वानेतान्मा
59. विनः पार्थिवैर्द्रान्भूयोभूयोयाचते रामचन्द्रः ।

## III A—

60. शस्त्रे शास्त्रे सदाचारे दातृत्वे विनये नये । अन्यो
61. भास्करभूपालात्को जागर्त्ति महीतले । धीमानौ
62. दार्यशीलः प्रशमितजनतोपप्लवः साधुगृह्यः
63. कर्त्ता पुंण्यस्य नित्यं सकलजनहृदानंदकार्यै
64. कधुर्युः । उत्साही सिद्धमंत्रः फलविदितनिजारं
65. भभावो वदान्यः को वा मान्यो नृपाणां भुविभ
66. वति तरां भास्करक्षोणिपालात् । अत्रैः पं
67. चभिरेव वंचनपरैर्मंत्रांकुरः सपितः सप्तांगानि
68. समेत्य संप्रति महान्मूलैर्बलैः पोषितः । यस्त
69. स्यैव करप्रचयफलमित्यूह्यं जनैरादरादष्टवा

70. श्रदिशो ययातिविमल श्री भास्करस्मापतेः ॥  
 71. स्वदत्तां परदत्तां वा यो हरेत्त वसुंधरां व  
 72. छि वर्षसहस्राणि विष्टायां जायते किमिः  
 73. श्री त्रियंबक  
 74. श्री श्री श्री श्री श्री

*Transliteration.*

**I B—**

1. śrī Mahā-Gaṇapatayē namaḥ namaḥ tūṅga-śiraś-chumbi-chandra-chā-
2. māra-chārove<sup>1</sup> trailōkya-nagarāraṁbha-mūlastambhāya Śambhave ॥
3. karnē yasya chakāsti kuṁḍala-pada-nyastāhi-rāja-sthitam ma-
4. dhyō<sup>1</sup> dyōtita-kāṁchanādri-paritaḥ śyāmaṁ mahimamḍalam<sup>1</sup> li-
5. lārtham Girijā-karēṇa vilasaṁ-nālam samuttamsitam nilam bhāsu-
6. ra-karnikam kuvalayam tasmai namaḥ Śa[m]bhava<sup>1</sup> tat-pātum kshitimam-  
dalam
7. samudagād vamsē Yadōḥ Saṁgamas tasmād adbhuta-vikramō<sup>1</sup>jani ta-
8. thā śrī Bukkaṇa-kṣmāpatiḥ<sup>1</sup> nishkampāsthita-kampitāri-subhata-
9. syōrasthalē yasya sā śrīḥ Paṁpādhipatēr Harasya kṛipayā saṁ pā-
10. ti lōlā chiram<sup>1</sup> bhuja-balōrjita-Bukka-mahipatēr Hariharē<sup>1</sup>riha-
11. rē pi cha namdane<sup>1</sup> samavatārya mahim bhuja-mamḍale harihayādbhuta-vi-
12. kramaśālini<sup>1</sup> tad-dhi-sāchivyaṁ āptaḥ kshitipati-tilakō Mā-
13. dhavaḥ kṣhōṇim ēnām pālam pālam nripālān akṛita kṛita-matiḥ Komka-
14. nāsthān kaṇasthān<sup>1</sup> Gōvām kalpāṁta-rāvām aviśad atha kathā-
15. siddha-simhyāsanasthas tējasphāram vyatānī [n] Narahari-nripatau
16. samumatau tat svakiyaṁ<sup>1</sup> tat-simbāsanam āśrita śrita-mahā-
17. bhūbhṛich-chhirah-samsthiti-prāptānālpa-sukalpa-vikrama-mahāḥ samjā-
18. yate svōdayō udgachchhamnn atha va [i] ri-pāla-hridayam tīkṣṇaiḥ karaiḥ  
pīḍa-
19. yan śrīmān Mādhava-tējasā vijayate śrī Bhāskarō
20. bhūtale<sup>1</sup> svasti śrī mahā [rā] jādbirāja rājapāramēśvara

**II A—**

21. rāja-makuṭālamkāra-prabhāva-sampamna pūrva-dakṣiṇa-pāschima-sa-
22. mudrādhiśvara ari-rāya-vibhāḍa bhāśhege-tappuva-rāya-
23. ra-gaṁḍa śrī vīra-pratāpa Harihara-mahārāyaru Vijayānagara-
24. dalli si [m] hāsanādhishṭhitarāgi sakala-bhūmamḍalavanu pra-
25. tipālistam iddalli Śakavarsha 1321 samdu ippatte-
26. raḍaneya Pramāthi-samvatsarada Kārtika śuddha 15 Budha-
27. vāra Sōmōparāga-puṁnyakāladalu ā Harihara-mahārāya-
28. ra ājñādhāraakaraha śrīmān mahā-mamtrīśvararaha Bāchamṇa-o-

29. deyaru Gôvânagara-simbyâsanâdhishthitarâgi Komka-
30. nar-âjya Chamdraguttiyarâjya-vanu pratipâlisutta idda-
31. li Chamdraguttiya vēmtheyakke saluva Horahade-nâda Kānvapura-
32. grānavanu niyata-śrôtravâgi māḍida sammammdha â-grāmada
33. pūrvakula hadinēlu homnu âru hana vadda prati gadyâ-
34. na omdakam siddhâya hamnerada-ra lekadali innûra hamnomdu
35. homnu emtu-hana â Guttiya-nâdôlagana grāmangala sara-
36. thiyimda bampdadu nalku homnu emtu hanavu mûru visa ubhayam
37. imnûra hadinâru homnu âru hanau mûru-visa-
38. dolage â-grāmavanu niyata-śrôtravâgi mā-
39. dikomdada-

## II B—

40. kke â-agrahârada mahâjanamgalige pūrva-pramâni-
41. nalu prativarsha omdakam aramaneyimda uttarisi baha umba-
42. li ippattu homnanu aramanege biṭṭu â grāmakke pūrva-
43. dalu hombali sarvamânya dēsôpâdiya hommâru kraya ka-
44. ddâya biṭṭi biḍhâra sêse marana biṭṭi jôdi grâsa â-
45. grāmada tôtagâruka uppinakâya-kambi nâdasara-
46. thiyimda bahamthâ malabrava mumtâgi sarva-bâdhâ-parihrita-
47. vâgi sarvamânyavâgi nâdasuvadake adhikavâ-
48. gi kattikomda dhana mûvatta âru homnu aidu hana hâga dam-
49. nnâyakara svânnmyadim udugoresaha nûrakke ippattom-
50. bhattu hanavina lekadali êlu homnu mûru hanavadda
51. â grāmaka tôtagârukadim hadinâru homnu amtu inû-
52. ra yeppatta âru homnu aidu hanavanu Pramâthi-samva-
53. tsarada Kârtika suddha pâdya ârabhyavâgi pūrvabhô-
54. ktrigalaha brâhmarugalu saptavimsati vṛitti samkhyâkâvâ-
55. gi anubnavistam mukkamdhâya-vâgi terade sukhadali-
56. hamtâgi niyata-śrôtravâgi Bâchamnnodeyarum kottâ
57. dharma-sâsana<sup>1</sup> sâmanyôyam dharma-sêtum<sup>1</sup> nripânâam
58. kâle kâle pâlaniyô bhavadbhiḥ<sup>1</sup> sarvân êtân bhâ-
59. vinah pârthivemdrân bhûyô bhûyô yâchate Râmachamdrah<sup>1</sup>

## III A—

60. śastrê sâstrê sadâchârê dâtrivê vinayê nayê<sup>1</sup> anyô
61. Bhâskara-bhûpâlât kô jagartti mahîtale<sup>1</sup> dhîmân au-
62. dâryasîlah prasamita-janatôpaplavaḥ sâdhu-grihyah
63. karttâ pumnyasya nityam sakala-jana-hrid-ânamda-kâryai-
64. ka-dhuryah<sup>1</sup> utsâhî siddha-mamtrah phala-vidita-nijâram-

65. bha-bhāvô vadānyah kô vā mānyô nṛipaṇām bhuvi bha-  
 66. vati tarām Bhāskara-kshōṇipālāt<sup>1</sup> agraiḥ paṃ-  
 67. chabhir ēva vaṃchana-parair mamtrāṃkuraḥ sapitah saptāṃgāni  
 68. samētya samprati mahān mūlair balaiḥ pōshitah<sup>1</sup> yas ta-  
 69. syaiva kara-prachaya-phalam ityūhyaṃ janair ādarād ashta vā  
 70. shṭa diśō yayāti vimala śrī Bhāskara-kshmāpatēḥ<sup>1</sup>  
 71. sva-dattām para-dattām vā yō harēṭta vasuṃdharām sha-  
 72. shṭim varsha-sahasrāṇi viśṭhāyām jāyate krimiḥ  
 73. śrī Triyambaka (in Kannaḍa characters)  
 74. śrī śrī śrī śrī śrī ( Do )

*Translation.*

**Lines 1—6.**

Salutation to Śrī Mahāgaṇapati : (Praise of Śambhu) : Salutation to Śambhu in whose ear shines in place of the usual ear-ring, the serpent king, on whom rests the earth which has the bright golden Mountain (Mēru) in its centre and is black all around and which is a kuvalaya (blue lotus flower or earth) with a bright pericarp held for sport in her hand by Pārvati.

**Lines 6—19.**

For protecting that earth was born in the lineage of Yadu, king Sangama. From him was born the highly valiant king Bukka. Placed on the breast of this king who made the hostile kings that had never trembled before shake with fear, the goddess of wealth who had long been unsteady has obtained peace by the grace of Hara, the lord of Pampā. The son of the mighty-armed Bukka, a destroyer of enemies, took the earth from his father's shoulders to his own shoulders, possessed of the great prowess of Indra. The ornament to kings, Mādhava, attaining the position of his minister, ruled the earth and possessed of great wisdom reduced to atoms (kaṇastha) the rulers of Konkana and entered Gōvā famous in all ages (kalpāntarāvām) and seated himself on the throne renowned in stories. He transferred his great lustre to the wise Narahari-nṛipati (*i.e.*, Narahari succeeded to the position of Mādhava). Seated on of that throne Bhāskara prospers on earth with the lustre of Mādhava, possessed of the brightness of great prowess attained by standing on the heads of renowned kings (mountains), and rising up with his greatness and tormenting with his sharp hands (rays) the hearts of his enemies.

**Lines 20—31.**

Be it well. While the mahārājādhirāja rāja-paramēśvara, an ornament to the diadems of kings, possessed of great glory, lord of the eastern, southern and western oceans, destroyer of enemy kings, destroyer of kings who break their word, śrī vīra-

1 There are several errors in this verse.

pratāpa Harihara-Mahārāya was ruling the whole earth seated on the throne at Vijayānagara:—

After the expiry of the Śaka year 1321, in the 22nd year, on the 15th lunar day of the bright half of Kārtika in the year Pramāthi, on Wednesday, on the holy occasion of the lunar eclipse, while the bearer of orders of that Harihararāya, the foremost among the ministers Bāchanna Oḍeyar was seated on the throne of Gôvānagara and was ruling the kingdom of Konkana and Chandragutti:—

**Lines 31—58.**

In connection with the formation as *niyata-śrôta* of the village Kāṇvapura in Horahadanād in the Venṭheya of Chandragutti, the original revenue of the village which amounted to 17 hons, 6½ haṇas rose to 211 hons, 8 haṇas at the rate of 12 gadyānas (hons) of *siddhāya* (fixed land revenue) for each gadyāna. The revenue from the *sarathi* (a tax) of the villages in that Guttiya-nād (same as Chandragutti division) came to 4 hons, 8 haṇas and 3 viṣas: total revenue 216 varahas, 6 haṇas and 3 viṣas. Of this amount, as the village had been made as a *niyata-śrôtriya* (land granted to priests on the payment of a small amount of quit-rent per year) for the mahājanas of the agrahāra, a sum of 20 varahas which had been received by the mahājanas from previous times should be paid annually to the palace, but all other taxes on the village should be remitted as in sarvamānya lands including *hombali*, *hommāru*, *kraya* (sales tax), *kaḍḍāya* (impositions), *biṭṭi* (forced labour), *biḍāra* (camping tax), *sēsc*, *marana-biṭṭi* (taking of trees by force?), *jōdi* (quit-rent), *grāsa* (feeding of king's servants?) and the *tôtagāṇike* (taxes on garden?) *uppinakāyakambi* (tax on jars of pickles?), *nāḍa sarathi* and *maḷa-braya* therein. The village is to be treated as free of all imposts and taxes. From the first lunar day of the bright half of Kārtika in the year Pramāthi the Brahmins who have been enjoying the agrahāra all along will enjoy divided into 27 vṛittis the (former) revenue of the village with the addition of the following: 36 hons and 5 haṇas and 1 hāga being the income of the lands newly added (?) 7 hons 3½ haṇas earned from the *danāyakara-svāmīya* and *uḍugore* at the rate of 29 haṇas per hundred, 16 hons earned from the *tôtagāṇike* (taxes on garden) of the village: all together they will enjoy the revenue of 276 hons and 5 haṇas from the village without the payment of *mukkandhāya* (payment of one-third of the taxes?) and as *niyata-śrôtra*. To this effect has Bāchannodeyar granted this charter of dharma:—(The meaning of the details of the grant made is not clear).

**Lines 58—60.**

This bridge of dharma is common to kings and should be protected by you (kings) from time to time. Rāmachandra asks this of all future kings again and again.

**Lines 61—67.**

Who on earth other than king Bhāskara is so well versed in the use of arms knowledge of śāstras, piety, liberality, courteousness, and diplomacy? Wise, (generous,

reliever of the troubles of the people, supporter of good men ever virtuous in deeds, always engaged in doing things pleasing to all, ever enthusiastic, successful in diplomacy, the fruits of his actions showing his skill in undertaking them, magnanimous :—who among the kings on earth is so highly worthy of honour as Bhâskara-kshôpipâla ?

**Lines 68—71.**

The sprouts of *mantra* (polity or state craft) have been set up by the five *agras* (full of deceit): with the seven *angas* united it has now been nurtured by strong roots. It is seen by people with great regard that its fruits can be reached by the hand (its results are the collection of taxes). Thus the tree of state-craft of the illustrious Bhâskara-kshâmâpati spreads to all the eight cardinal directions (the meaning of this stanza is far from clear).

**Lines 72—75.**

He who takes away land given by himself or by others is born as a worm in ordure for sixty thousand years.

Śrī Triyambaka :—good fortune.

*Note.*

This records the gift of the village Kânṇapura situated in Horahadenāḍ in Chandragutti-veṇṭheya to certain Brahmans as *niyata-śrôtra* free from all taxes and imposts by Bâchanna Voḍeyar, governor of Gôvâ and a subordinate of Harihara II. The village was formed into an *agrahâra*, consisting of 27 *vrittis* divided among the Brahmans and bringing an aggregate annual revenue of 276 *hons* and five *haṇas* from the month of Kârtika in the year Pramâthi. The date of the grant is given as Ś 1322 Pramâthi sam. Kâr śu 15 Wednesday, a day of lunar eclipse and corresponds to Wednesday, 15th October 1399 A.D. The date occurs in the month Adhika Kârtika and a lunar eclipse is shown to have occurred on that day in Svami-kannu Pillay's Ephemeris.

Bâchanna Voḍeyar called also Bhâskara, is said in the record to have been the ruler of the Konkana and Chandragutti kingdoms seated on the throne of Gôvâ. He is spoken of as the successor of Mâdhava and Narahari in that post (the meaning of the stanza referring to their relations in the record is not very clear). Mâdhava is spoken of as the minister of Harihara II and the conqueror of the Konkana kingdom and the acquirer of the throne of the city of Gôvâ.

Regarding the three governors referred to in the record, Mâdhava is the same as Mâdhavamantrin. He was the minister at first of Prince Mârapa, later of King Bukka I and later still of the King Harihara II. He conquered Konkana and its capital Gôvâ and renovated the temples in Gôvâ which had been ruined by the Turushkas. He is also spoken of as the expounder of the Upanishads, the illumi-

nator of the Śaivâgamas, the author of Kâvyas, performer of mahādânas and the teacher of Nītisâstra in the Chaudale grant of 1391 A.D. (see M.A.R. 1929, p. 172 and Ep. Ind. XXI, p. 17). He is called in the inscriptions as Mâdhavarâja and Vīravasanta Mâdhavarâya (see E.C. VII, Honnâli 71).

Mâdhavamantrin's successor on the throne of Gôvâ was Narahari Mantrin. He is said to have been appointed to that post by Harihara II after the death of Mâdhavamantrin which took place about 1391 (see J. B. Br. A. S. IX, p. 227). He was a Brahman of Âtrêya-gôtra. His father is named Brahmarasa and his mother Ambikâ or Manchâmbikâ (see J. B. Br. A. S. IV, p. 108 and Ep. Ind. XXI, p. 17). He is said to have been a disciple of the sage Vidyâsankara and set up in his office (installed) by Mâdhavamantrin (Mâdhavarâjêna kṛita-pratishṭhaḥ) [*ibid.* pp. 17 and 23]. Whether this Vidyâsankara was identical with Vidyâtîrtha of the Śringeri Matt or whether he was identical with Kriyâśakti who is said to have died in 1388 as stated in an inscription near Muḷbâgal (see E. C. X, Muḷbagal 11) it is not easy to determine. Vidyâtîrtha is called Vidyâsankara in later literature though he is called Vidyâtîrtha in the contemporary literature and inscriptions (see M. A. R. 1932, p. 106). The Śaiva teacher Kriyâśakti on whose death an image of Vidyâsankara was set up as his effigy is said to have been held in great honour by Immaḍi Bukka, son of Harihara II (see E. C. X, Translation p. 74). Narahari is praised highly in the Kuchara grant as a kingly personage, highly learned and a patron of learning (see p. 108, J. B. Br. A.S. IV).

Bâchaṇṇa Oḍeyar or Bhâskara, the donor in the present record who is praised as prospering by the light of Mâdhava (Mâdhava-têjasâ vijayate) and as the governor of Gôvâ, is evidently the younger brother of Narahari who is spoken of as his *agraja* (elder brother) in the Kuchara grant of 1391 A.D. A record of Ś 1319 Dhātu (1396) calls him as Gôvâpuravarâdhîśvara and a *kumâra* (son or dependant) of Vīravasanta Mâdhavarâya (Mâdhavamantrin) [see E.C. VII, Honnâli 71]. He is spoken of as the governor of Bârakûr-râjya under Prince Bukka II in Ś 1328 and is said to have made a gift of lands to Śrī Narasimhabhârati Voḍeya of the Śringeri Matt (M.E.R. No. 369 of 1927). He seems to have been governor of Bârakûr in the reign of Dêvarâya I as late as 1407 A.D. as is known from an inscription at Pandêśvara in S. Canara District (see M.E.R. No. 609 of 1930).

### 37

#### SHIKARPUR TALUK.

At the village Belgâmi in Tâlagunda Hobli, on a beam in the Basavaṇṇana-manṭapa of the Kêdârêśvara temple.

Kannada language and characters.

ಸಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಕೇದಾರೇಶ್ವರ ದೇವರ ದೇವಸ್ಥಾನದ ಬಸವಣ್ಣನ ಮಂಟಪದ ತೊರೆ ಮೇಲೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಮಂಜ್ಞೇಶ್ವರ ಕಾದಂಬ ಕಣ್ಣೀರವ ಕಲಿಗಳಂಕುಶ ಕಾವ ದೇವರಸರ್ ನವ ಪದಮುಮಂ
2. ಮೂಡಣ ಭದ್ರಮುಮನಳಂಕಾರ ಸಹಿತ ಮಾಡಿಸಿದರ್ ||

Note.

This records the construction of the *navapada* and *mūdanabhadra* with ornamentation by the illustrious Mahāmaṇḍalēśvara Kāvadēvarasar. His titles given are Kādamba-kanthirava and *kaligalamkusa* (an elephant-goad to warriors). No date is given. The characters seem to belong to the close of the 13th century or the beginning of the 14th century. There is a Kadamba King Kāvadēvarasa ruling from C 1258 to C 1307. The present record may belong to him.

Navapada means new area or new room. Mūdanabhadra means eastern entrance. Both these terms may refer to the construction of the above maṇṭapa.

### 38

At the same village Belgāmi, on a slab in the backyard of the house of Sangappagaṇḍa in front of the Sōmēśvara temple.

Size 4'—6"×2'—6".

ಸಿಕಾರಿಪುರದ ತಾಲ್ಲೂಕು ತಾಳಗುಂದ ಹೋಬಳಿ ಬೆಳಗಾವಿ ಗ್ರಾಮದ ಸೋಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ಎದುರಿಗೆ ಇರುವ ಸಂಗಪ್ಪಗಾಡರ ಹಿತ್ತಲಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 2½'.

1. ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗಾರಂಭ ಮೂಳಸ್ತಂಭಾಯ ಶಂಭವೆ
2. ಶ್ರೀಪತಿ
3. ದದಿಂಚೋಳನ ಮೂಳೆಯಂ ಮುಱಿದು ಪಾಂಚಾಳಾವನೀಪಾಳನುಕ್ಕಿದ ಬೆಂಕೊಣ್ಣ ಭೂಕಾನ್ತೆಯಪ
4. ದುಳದಿಂತದ್ಭುಜಾದಣ್ಣದೊಳು ತಳೆದು ವಿಕ್ರಾಂತಸಂಪದದೆ ವಿಕ್ರಮೋದಕ್ಕದ . . . ವಿಶ್ವಂಭರಾ ಚಕ್ರದೊಳ್ || ವ [ಚ] ನ
5. ಇಂತೆನಿಸಿದ ನಮಸ್ತ . . . ಪರಮ ಭಟ್ಟಾರಕನತ್ಯಾ
6. ಶ್ರಯಕುಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯಮುತ್ತರೋತ್ತರಾ ಭವ್ಯ
7. ದ್ವಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕತಾರಂ ಕಲ್ಯಾಣಪುರದ ನೆಲೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೆಯು
8. ತ್ತಮಿರೆ ತತ್ತ್ವದ ಪದ್ಮೋಪಜೀವಿ ವೈರಿದಳನಿಶಿತಬಾಳ್ಗೆ ನೆನಿಸಿದ ನನನ್ನ ಪಾಳದಣ್ಣ ನಾಯಕನಿಂ . . .
9. ಸಾಧಿಸಿ ಸಪ ಮಾಳವಮನತ್ತಹಿಮಂಬರವಿತ್ತದಕ್ಷಿಣಾಶಾಧರಣೀಶರಂ ಜಳದೆ ನಾಂದಿಸಿ ದೊಬ್ಬಳ

ದಿಗ್ಗಾಗರನಾಗ್ರ

10. ರಕ್ಷೇಮದೆ ವಿಕ್ರಮನೀಗಳ ನನ್ನಮಬ್ಬಿ೯ದ ವಿಶ್ವಧರಾತಳಗ್ರದೊಳು || ಕನ್ನ || ಬೆನಗೆಯ್ಯದವನಿ
11. ಪಾಳರ ವಸುವಂ ಮನದವಿಸುದ್ಧಮಂ ಪರಿಗ್ರಹಿಸಿದ ನೆಣ್ಣೆನೆಗಂ ತನ್ನಯಕೀರ್ತಿಪ್ರಸರಂ ಪ್ರವಹಿಸಲ  
ನನ್ನಪಾಳಚಮೂಪಂ || ವ ||
12. ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ನನನ್ನಪಾಳದಣ್ಣನಾಯಕನಗ್ರಜೆಯ ತನೂಜಂ ಗೋವಿನ್ನ  
ರಾಜನೆಂಬನೇದೊರೆ
13. ಯಂನೆಂದಡೆ || ವೃ || ಕುಳಶ್ಯೇಂದ್ರಂಗಳೊಳು ಮಂದರಶಿಖರವದೆಂತಂತೆ ದಿಗ್ಭಾಗನಖಳ ದಿಗಧೀಶಾನೀ
14. ಕದೊಳು ಶಕ್ರನಂತಂತಳ . . . . . ಕೀರ್ತಿ ಶ್ರೀ ವಧೂವಲ್ಲ [ಭ] ನತುಳ
15. ಬಳೋದ್ಭಾಸಿ ಗೋವಿನ್ನರಾಜಂ || ವೃ || . . . . . ಬುಧಾಳಿದಾ
16. ನದೊದವಿಂದಾತ್ತೀಯ ಭೂಮಣ್ಣಳಂ ಫಳಶೋಭಾಕರಮಾಯ್ತು ನತ್ಯದೊದವಿಂ ದಳಂಬಾಪ್ಪ . . .  
ಭೂತಳದೊಳು ಮತ್ತಿನದಣ್ಣ
17. ನಾಥರದೇಂ ಗೋವಿನ್ನದಣ್ಣಾಧಿಪ || ಇಂತೆನಿಸಿದ ಮಹಾಪ್ರಚಣ್ಣ ದಣ್ಣನಾಯಕ ಗೋವಿನ್ನರಸಬ್ಬನ  
ವಾಸೆ ಪನ್ನಿಚಾರ್ಫ [ಸಿ] ರಮಂ ದುಷ್ಪನಿಗ್ರಹ
18. ವಿಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗೈಯ್ದು ಪರಿಪಾಳಿಸುತ್ತಮಿರೆ ಅಲ್ಲಿಯ ರಾಜಧಾನಿ ಬಲಪುರಮೆಂಬುದದೆಂತೆಪ್ಪದೆಂ  
ದೊಡೆ || ವೃ ||
19. ಜಳರುಹಪ್ಪಣ್ಣದಿಂ ಮಧುಕರಾವಳಿಯಿಂ ಕಳಹಂಸಕೀರಕೋಕಿಳ ಸಹಕಾರಭೂರುಹವನಾವಳಿಯಿಂ  
ನವನಾಗಪುಗವಾ
20. ಟಲಮುಚುಕುನ್ನ ಕುನ್ನ ಲತಿಕಾವೃತದಿಂದಮೆ ಬಳ್ಳಿಗಾವಿ ಕುಂತಳ ವಿಷಯಾಂಗನಾಕುಟಿಳ ಕುಂತಳದಂ  
ತಿರಲೊಪ್ಪಿತೋಲುಗುಂ || ಆ ಪುರವ
21. ರದೊಳು ಧರ್ಮ್ಯವ್ಯಾಪಾರ ಕಥಾಪ್ರತಿಷ್ಠಿತ ಕೀರ್ತಿ ಶ್ರೀಪತಿ ಸ್ತುತವಾಣೀಪತಿ ಸುಖಮಿರ್ಪ್ಪನೊಸೆದು  
ಗೋಪತಿಯೆಂಬ ||
22. ಆ ಮಹಾಪುರುಶನ ಕುಲಪ್ರಭಾವಮುಂ ಧರ್ಮ್ಯಪ್ರಭಾವಮುವದಾವದೆಂದೊಡೆ || ವೃ || ಉದಧಿತರಂಗ  
ತಾಡಿತಧರಿತ್ರಿಗೆ ಮಧ್ಯಮೆನಿಪ್ಪಮ
23. . . . . ದುದಿಸಿದಾನ್ವಯದೊ . . . . . ಕನ್ನಮಜ್ಜಿಯಂ . . . . .  
ಳಿಳಾಮದಾನ್ವಯ ಶಿಖಾಮಣಿ ದೆಹ್ವಳನಾಯಕಮು
24. ಹಾಸ್ತದದೊಳೆ ಪುಟ್ಟಿಕೀರ್ತಿಯನುಪಾಜ್ಞಿಸಿದಂ ನಿಜವಂತವರ್ಧನಂ || ಆ ಮಹಾನುಭಾವನ ಚಿತ್ತ  
ವಲ್ಲಭೆ ವಾಗ್ಗೇವಿಯೆಂಬಳೇ ದೊರೆಯಳಿಂದಡೆ || ಕಂ ||
25. ಪತಿಭಕ್ತಿಯೊಳಾದ್ಯದರುಂದತಿಯೆನಿಸಿದ್ದೆನುಪಮಕ್ಷಮಾ . . . . . ಸತಿಯೆನಿಸಿ  
ರ್ಧ್ವ ಮಹಾಸತಿಯೆಂದಡೆ ವಾಗ್ಗೇವಿಗೇಣಿ ತೋಣಿ
26. ಯೊಳರೆ || ತಂದ್ವಂಪತಿಗಳ್ಗೆ || ವೃತ್ತ || ಬಾಹುಬಲಕುಲಚಲ ಮುದಾರಗಭೀರತೆ ಶೌಚನದ್ಗುಣ ಸಾಹನ  
ವಣ್ಣ ಕೂರ್ಪ್ಪಳವಟ್ಟಿರೆ ಪುಟ್ಟದನಿಸ್ತಶಿಷ್ಯ
27. ಮಹಾರ್ಹಪೆಣ್ಣಸ್ಮಾನ ಮಣವಿಲ್ಲೆನಿ ತಣ್ಣಸೊಟ್ಟನಾಯಕಂ || ಅದಣ್ಣನಾಯಕಂಗಂ ಮವನೀತಳವಂ  
ದಿತೆ ವಾಗ್ಗೇವಿಗಂ || ಮತ್ತಮಾತನೆಂತಪ್ಪನೆಂದಡೆ ||
28. ವನನಿಧಿಯೆಂತುಟಂತುಟು ಗಭೀರ ಗುಣೋದಯದೇಳ್ಗೆ ಚಾರುಕಾಂಚನಗಿರಿಯಂತುಟಂತುಟು ಮಹ  
ರ್ಧ್ವಗುಣೋದಯದೇಳ್ಗೆ ಮುನ್ನಣ ಮನುಮನಿಯಂ
29. ತುಟಂತುಟು ಚರಿತ್ರಗುಣೋದಯದೇಳ್ಗೆಯೆಂದು ಮೇದಿನಿ ನೆಣೆ ಸೊಟ್ಟನಾಯಕನುತ್ಸವದಿಂ ಪೊಗಳ್ಗೆಂ  
ನಿರಂತರಂ || ಆತಂಬಳಿಕೆ ಸಕಳದರಾತಳದೊಳು

30. ದಾನಧರ್ಮ ಪುರುಷಾರ್ಥ ಗುಣೋಪೇತನೆನಿಸಿದ್ದು ನೆಗಳ್ಳ ಪಮಾತಿತ ಕೀರ್ತಿಲಕ್ಷ್ಮಿಯ ತಳೆ  
ದಿದ್ದಂ || ಆ ಪುರುಷಾಕಾರಪುರುಷೋತ್ತಮನ ಚಿತ್ತಹಾರಿ
31. ಣ ಸಲ್ಲಕ್ಷಣೆಯೆಂಬಳೇ ದೊರೆಯಳೆಂದಡೆ || ಕಂ || ಅಕ್ಷೂಣದಾನಗುಣದಿಂದಕ್ಷಯ ಸೌಭಾಗ್ಯ ಭಾಗ್ಯಪತಿ  
ಭಕ್ತಿಯನಾರೀಕ್ಷಿಸುವಡನುಪಮಂ
32. ಸಲ್ಲಕ್ಷಣೆಯೆನೆ ನೆಗಟ್ಟಳವಿಳ ವನುಧಾತಳದೊಳು || ತದ್ವಂಪತಿಗಳ್ಗೆ || ಕಂ || ಅನೊಟ್ಟನಾಯಕಂಗಮು  
ಮಾನಂನಿಭೆಯೆನಿಸಿ ನೆಗಟ್ಟ ಸಲ್ಲಕ್ಷಣೆಗಂ
33. ಭಾಸುರಗುಣ ಸಕಳಕಳಾಭ್ಯಾಸಂ ಜನಿಯಿಸಿದ ನೊಣೆದು ಗೋಪತಿಯೆನಿಪಂ || ಮತ್ತವಾಧರ್ಮಚಿತ್ತ  
ಪ್ರವರ್ತಕನೆಂತಪ್ಪನೆಂದಡೆ || ವೃ || ವಿನಯದಜನ್ಮ
34. ಭೂಮಿ ಪುರುಷಾರ್ಥದ ಮೊತ್ತಮೊದಲು ಪೊದಳದ ಮಾಂತನದೆಹಿವಟ್ಟು ಶಾಚದ ತವರ್ಮನೆ ಸತ್ಯದ  
ಬಿತ್ತು ಬಂಧುನೆಂದನ ವನಚೂತರಾಜ ಪ್ರಿಯ
35. ನಂದನ [ನ] ನಿಂದ್ಯಭೈರ್ಯ ಕಾಂಚನಗಿರಿಯೆಂದು ಬಣ್ಣ ಸುತಮಿಪ್ಪುದು ಗೋಪತಿಯಂ ಜಗಜ್ಜನಂ  
|| ಕಂ || ತೋಯಧಿಪರಿವೃತ ವನುಮತಿಜೀಯೆನೆ ಧರ್ಮಕ್ಕೆವಿ
36. . . . ಮಂತೆವಿನಯ [ಯ] ಶಶ್ತ್ರೀಯಂತಳೆದಂ ಗೋಪತಿ ನಾಯಕನನುಪಮ ಚರಿತ್ರ ನಿರ್ಮು  
ಳಗಾತ್ರಂ || ರತಿಯಂ ಸ್ವಕೀಯದಾರಾವೃತದೊಳ್ಳಯಮಿ
37. ಸಿತದೀಯ ಧನಮಂ ಧರ್ಮಾನ್ವಿತಮಾಗಿ ತವಿಸಿದಂ ಗೋಪತಿ ನಾಯಕನಿಷ್ಟ ಶಿಷ್ಟಜನಸಂತುಷ್ಟಂ ||  
ವಿಧುವಿತದಕೀರ್ತಿ ಲಕ್ಷ್ಮೀವಧುವಿಂ ಭೈರ್ಯದಾನ ಧರ್ಮಗು
38. ಣದಿಂ ತಳೆದಂ ಬುಧಬಂಧುಗಾರ್ಗ್ಯ ಗೋತ್ರಾಂಬುಧಿ ಚಂದ್ರಮನೆನಿಸಿ ನೆಗಟ್ಟ ಗೋಪತಿ ಧರೆಯಧಿಪಂ  
|| ವೃ || ಇಂತೆನಿಸಿ ನೆಗರ್ತ್ತೆಗಂ ಪೊಗರ್ತ್ತೆಗಂ ದಾನಕ್ಕಂ ಧರ್ಮ
39. ಕ್ಕಂ ನೆಲೆಯಾಗಿ ಶಿಷ್ಟೇಷ್ಟ ವಿಬುಧಬಾಂಧವ ಜನಮನೋರಥ ಫಲಪ್ರದಾಯಕ ನೆನಿಸಿದ ಗೋಪತಿನಾ  
ಯಕಂ ಪರೋಪಕಾರಾರ್ಥ ಮಿದಂ ಶರೀರ
40. [ಮಂ] ಬಲೋಕೋಕ್ತಿಯಂ ಯಥಾರ್ಥಂ ಮಾಡಿ ಬಲಪುರದ ನಗರ ಪಂಚಮಠಸ್ಥಾನಕ್ಕೆ ಪಾದಪೂಜೆ  
ಯಂಕೊಟ್ಟು ಶ್ರೀಮದ್ಗುಣನಾಯಕ ಗೋವಿನ್ದರ.
41. [ಸ] ರಸನ್ನಿಧಾನದೊಳು ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮವರ್ಷದ ೨೭ನೆಯ ಚಿತ್ರಭಾನುಸಂವತ್ಸರದ  
ಫಾಲ್ಗುಣದ ಮಾವಾಸ್ಯೆ ಆದಿತ್ಯವಾ
42. ರ ಸಂಕ್ರಮಣ ವೃತ್ತಿಪಾತದಂದು ಗೋಪತಿನಾಯಕನಂನದಾನ ನಿಮಿತ್ತದಿ ಬಳ್ಳಿಯ ಬಯಲೊಳು ಕಚ್ಚ  
ವಿಯಗಡೆಂಬದಿಂದೊಂದು ಮತ್ತ.
43. . . . ಯುಮನೊಂದು ಮನೆಯುಮಂ ಸರ್ವ್ವ ನಮತ್ಯವಾಗಿ ಮಾರುಗೊಂಡು ಪನ್ನಿರ್ವ್ವರ  
ಬ್ರಾಹ್ಮಣರಾಹಾರ ದಾನಕ್ಕೆ ಬಿಟ್ಟು ಮತ್ತವಿದಳಮಳ ಬ್ರಯಕ್ಕೆ
44. ಹತ್ತುಗದ್ಯಾಣಪೊನ್ನವ್ರಿದ್ಧಿಯಿಂ ನಡೆವನ್ನಾಗಿ ಕೊಟ್ಟನ್ನೀ ಧರ್ಮಮಾವನೋರ್ವ್ವಂ ಪ್ರತಿಪಾಳಿಸಿ  
ದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗ ಅಗ್ನ್ಯಾತೀರ್ಥಂ
45. ಳೊಳು ಸಾಯಿರಕವಿಲೆಯ ನಳಂಕರಿಸಿ ಬ್ರಾಹ್ಮಣಗ್ಗಕೊಟ್ಟ ಫಲಮನೆಯ್ದು ಗುಂ ವಿದನಳಿದನಾ ತೀರ್ಥ  
ಗಳೊಳನಿತು ಕವಿಲೆಯುಮಂ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾ
46. ತಕನಕ್ಕು || ಶ್ಲೋಕಃ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವನುಂಧರಾಂ ಪೃಷ್ಠಿರ್ವರ್ಷ ಸಹ  
ಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿಃ || ಶಿವಾಯ ||

*Transliteration.*

1. namas tungaśiraś-chumbi-chandra-chāmara-chāra-ve trailōkya-nagarā-  
rambha-mūla-stambhāya Sambhave
2. Srīpati . . . . .
3. dadim Chōlana mūleyam muridu Pāṁchālāvanīpālan-ukkida bemkondu  
bhūkānteya pa-
4. duḷadim tad-bhujādaṇḍadoḷu taḷedu vikrānta-sampadade vikramōdarkkada  
. . . . . viśvambharāchakradoḷi || va [cha] na
5. imtenisida samasta . . . . . parama bhaṭṭāraka Satyā-
6. śraya-kulatilakam Chālukyābharanam śrīmat Tribhuvanamalla-dēvara  
vijaya-rājyam uttarōttarābhivri-
7. ddhi-prāvarddhamānam āchamdrārka-tāram Kalyānapurada nelevīdi-  
nolu suhasamkathā-vinōdadim rājyamgeyu-
8. ttam ire tat-pāda-padmōpajīvi vairidaḷa-nisita-khālgan enisidan Ananta-  
pāla-daṇḍanāyakaniṁ . . . . .
9. sādhisī Saptamālavavan atta himambaravitta dakshināśā-dharanīśaram  
jaḷade nāṁdisi dōrbbaḷa . . . . . dignāga-rasāgra
10. ra kshēmade vikraman īgaḷanantam arbbida viśva-dharā-taḷāgradoḷu ||  
kanda || besageyyadavani-
11. pālara vasuvam manada | visuddhamam parigrahisidan endesegam  
tannāya kīrtti-prasaram pravahisal Anantapāla-chamūpam || va ||
12. imtenisida mahāprachanda-daṇḍa-nāyakan Anantapāla-daṇḍanāyakana  
agrajeya tanūjam Gōvindarājan emban ē-dore-
13. yam nemdaḍe || vri || kuḷaśailēmdramgaḷolu Mamdarav ademtante dig-  
bhāga-nakhīla-digadīsāni-
14. kadolu Śakranāmtamtala . . . . . kīrtti-śrī-vadhūvalla [bha]n atula-
15. baḷōdbhāsi Gōvindarājam || vri || . . . . . budhālida-
16. nadodavimḍātmīya-bhūmaṇḍalam phalaśōbhākaramāytu satyadodavim  
dalam bāppa . . . . . bhūtaḷadoḷu mattina daṇḍa-
17. nātharadēm Gōvinda-daṇḍādhipa || imtenisida mahāprachanda daṇḍa-  
nāyaka Gōvindarasar Bbanavāse pannirchchhā [si] ramum dushta-  
nigraha-
18. viśiṣṭa-pratīpālanam geydu parīpālīsuttam ire alliya rājadhāni Balipura-  
m embudademteppudemdoḍe || vri ||
19. jālaruḷa-shaṇḍadim madhukarāvaliyim kaḷahamsa-kīra-kōkīla-sahakāra-  
bhūruḷa-vanāvaliyim navaṇāga-pūga-pā-
20. ṭala-muchukunda-kunda-latikāvritadimḍame Baḷligāvi Kumtala-vishayā-  
mgaṇā-kuṭīla-kumtalaḍamtīraḷ oppitōrugum || ā purava-
21. radoḷu dharmma-vyāpāra-kathā-pratishṭhita-kīrtti-Srīpati-stuta-Vanīpati  
sukham irppan osedu Gōpatiyemba ||

22. â mahâpuruṣana kula-prabhâvamum dharmma-prabhâvamuvadâvadem-  
dode || vṛi || udâdhi-taramga-tâḍita-dharitriga madhyam enippa ma
23. . . . . dudisidânvaya do . . . . . kannamajjiyam  
. . . . . liḷâmadânvaya-ṣikhâmaṇi Dehvaḷa-  
nâyakam ma-
24. hâspadadole putṭi kīrttiyan upārjjiṣidam nija-vamṣa-varddhanam || â  
mahânubhâvana chittavallabhe Vâgdêvi yembaḷ ê-doreyaḷemdode ||  
kam ||
25. patibhaktiyol âdyad Arumdati yenisirdd anupamakshamâ . . . . .  
. . . . . satiyenisirdda mahâsatiyemdaḍe Vâgdêvigene tone-
26. yolare || ta (m) d-dampatigalge || vṛitta || bâhu-bala kula chalam udâra-  
gabhīrate ṣaucha-sad-guṇa sâhasav anmu kūrppalavattire putṭidan  
ishta ṣishta-
27. mahârha perar ssamânam anav illenitanna Soṭṭi nâyakam || â danḍa-  
nâyakamgam(m)avanitaḷa-vamḍite Vâgdêvigam || mattam âtanemtappa-  
nemdaḍe ||
28. vananidhi yemtutamtuṭu gabbhīra-guṇodayadêlge chârū-kāmchanagiri-  
yamtuṭamtutu maharddhi guṇodayadêlge munnana Manu muniyam-
29. tuṭamtutu charitra guṇodayadêlge yemdu mēdini nere Soṭṭinâyakan  
utsavadiṃ pogalguṃ niraṃtaram || âtam balikke sakala-dharâṭaḷadolū
30. dâna dharmma purushârththa guṇôpêta mensirddu negalḍ upamâtīta  
kīrtti Lakshmiya taḷedirddam || â purushâkâra purushôttamana  
chittabâri-
31. ni Sallakshane yembaḷê doreyaḷ emdaḍe || kam || akshûna-dâna-guṇadimḍ  
akshaya saubhâgya bhâgya pati-bhaktiyin ârikshisuvadanupamam
32. Sallakshane yēne negalḍaḷ akhila-vasudhâṭaḷadolū || taddampatigalge ||  
kam || â Soṭṭinâyakamgam Umâ-samṇibhe yenisi negalḍa Sallakshane-  
gam
33. bhâṣura-guṇi sakala-kalâ-bhyâsam janiyisidan osedu Gôpati yenipam ||  
mattav â dharmma-chittapravarttakan emtappan emdaḍe || vṛi || vinayada-  
janma-
34. bhuṭmi purushârththada mottamodalū podalḍa māmṭanad erevaṭṭu sau-  
chada tavarmmane satyada bittu bamdhu-namdana-vanachûtarâja  
priya-giri-
35. namdana [na] nimḍya dhairyya Kāmchanagiri yemdu baṇṇisutam irppu-  
du Gôpatiyam jagajjanam || kam || tōyadhiparivṛita vasumati jiyene  
dharmakke
36. . . . . mamte vinaya [ya] ṣa śrīyam taḷedam Gôpati nâyakan  
anupamacharitra nirmmaḷa gâtram || Ratiyam svakīya dâravratadol  
niyami-

37. asi tadīya dhanamam dharimānvitamāgi tavisidam Gôpati-nāyakan  
ishṭa-siṣṭa-jana-samtusṭam || vidhu viśada kirti Lakshmī vadhuvim  
dhairyyadāna-dharma-gu-
38. nadim taledam budha bāndhu Gārgya-gôtrāmbudhi-chāmdramanenisi  
negalḍa Gôpati dhareyadhipam || vṛi || imtenisi negarttegām pogarttegām  
dānakkam dharmma-
39. kkaṁ neleyāgi sishṭēsṭa vibudha bāndhava jana manôratha phala-pra-  
dāyakanenisi Gôpati nāyakam parôpakârāttham idam śarīra-
40. [mem] ba lôkôktiyaṁ yathārttham māḍi Balipurada nagara pañchamaṭha  
sthānakke pādapūjeyam koṭṭu śrīmad dāṇḍanāyaka Gôvindara-
41. [sa] ra sannidhānadolu śrīmach Chālukya vikrama varshada 27 neya  
Chitrabhānu samvatsarada phalgunad Amāvāsye Adityavā-
42. ra samkramaṇa Vyatipātadamdu Gôpatināyakan annadānanimittadi  
Baḷliya bayalolu kachchaviya gaḍimbadimdomdu matta
43. . . . . yuman omdu maneyumam sarvva-namaśyavāgi mārū  
gomdu pannirvvar Brāhmaṇarāhāra-dānakke biṭṭa mattav idara māla-  
brayakke
44. hattu gadyāṇa ponnavṛiddhiyim naḍevantāgi koṭṭantī dharmmam  
āvanôrvvam pratipālisisidatam Vāraṇāsi Kurukshētra Prayāga Argghya-  
tīrāthamga-
45. lolu sāyira kavileyān aḷamkarisi Brāhmaṇargge koṭṭa phalamān eydugum  
vidanaḷidan ā tirtthagalol anitu kavileyumam Brāhmaṇaruman aḷida pā-
46. takan akku || ślōkaḥ || sva-dattām para-dattām vā yō harēta vasumdharaṁ  
shashṭirvarsha sahasrāṇi viśṭhāyām jāyate krimiḥ || Śivāya ||

*Translation.*

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds.

Śrīpati . . . . . breaking the bones of the Chōḷa, pursuing the proud Pāñchāla ruler, bore safely the dame of earth on his shoulders. . . . .

While the victorious kingdom of the illustrious Tribhuvanamalla-dēva, . . . .  
. . . . . parama-bhaṭṭāraka, ornament of Satyāśraya family, jewel of Chālukyas was prospering to last as long as the moon, sun and stars endure; when he was ruling the earth in peace and happiness at Kalyāṇapura, the capital, Anantapāla-Dāṇḍanāyaka, a dependant on his lotus feet, a sharp sword to the army of the enemies . . . . . That Anantapāla prospered in the earth by conquering the Sapta-Mālavas in the north as far as the Himālayas and in the south by causing the rulers of the south to become plunged in water. He seized the wealth and destroyed the mental peace of those who did not obey him; and his fame spread all over the world.

Who can be said to be equal of Gôvindarâja, son of the elder sister of the Mahâprachanda-dandânâyaka Anantâpâla above mentioned? That Gôvindarâja of matchless strength, husband of the goddess of fame, was like the Mëru peak amidst the great mountains and like Indra among the lords of the directions. The learned prospered by his gifts, the earth by good crops and the army (?) by honesty—what can be said of the other dandânâthas?

When the Mahâprachanda-dandânâyaka Gôvindarâsa of such fame was ruling Banavâse twelve thousand by curbing down the wicked and protecting the good, his capital Balipura prospered like the curly hair of the dame of the Kuntala kingdom with lotus bunches, with bees, with sweet-voiced swans, parrots, cuckoos, with groves of mango trees and various new creepers of flowers like Nâga, Pûga, Pâtala, etc.

In that city there lived in happiness Gôpati, husband to the dame of fame obtained by righteous deeds and words, praiseworthy for his knowledge (or one who praises Brahma). The fame of the family and righteousness of that great personality . . . . . Dehvala-nâyaka, won prosperity to his family and earned fame.

Whom did Vâgdêvi, wife of that great person resemble? Is there any one equal to Vâgdêvi, when she is equal to Arundhati of ancient days in her devotion to her husband? . . . . .

To that couple Dehvala-dandânâyaka and Vâgdêvi respected by the whole earth was born Sôtti-Nâyaka unequalled by others, beloved of his friends and good people, with his qualities of strength, parentage, determination, generosity, depth of mind, purity, goodness, courage, power and love. Again what was he like? The earth praises Sôtti-Nâyaka always with great joy as equal to the ocean in the depth of good qualities, equal to Mëru in wealth and prosperity and equal to the ancient sage Manu in his character. He gained Lakshmi of matchless fame by his gifts, righteousness, and *purushârtha*.

Sallakshane, wife of that Purushôttama in the shape of man, prospered in the whole of earth as if she was endowed with all the good attributes on the earth, by her boundless gifts, by her endless saubhâgya (good fortune) and by her devotion to her husband.

To that pair—Sôtti-Nâyaka and Sallakshane who resembled Parvati, was born a son, Gôpati, with shining qualities and proficiency in all arts.

That Gôpati whose mind was intent on dharma was the birthplace of dharma, the root of purushârtha (objects of human life), the support of greatness, the house of birth of purity, the seed of honesty, the great mango tree to the Nandana grove his relatives, a son to other men's wives (?) a Mëru in unblemished valour:—thus the people of the world praise Gôpati. Of matchless character and pure body, Gôpati-Nâyaka was praised throughout the universe surrounded by oceans. He

possessed righteousness, good character and fame. Pleasing his friends and righteous men Gôpati-Nâyaka expended his love on his wife and his money for the cause of righteousness. The ruler of the earth, Gôpati, a friend to the learned men, was regarded as a moon to the Gârgya-gôtra, with the goddess of his fame—white as the moon, with the qualities of courage and liberality.

Thus becoming the abode of prosperity, fame, liberality and righteousness and regarded as the bestower of all that is desired by righteous people, friends, learned men and relatives, Gôpati-Nâyaka making the saying "this body is for doing good to others" really significant rendered *pâdapûje* (*lit.* worship of the feet, means satisfaction by payment of money, etc.) to the nagara and *sthâna* of the five Mâthas in Balipura, in the Châlukya Vikrama year 27 corresponding to the cyclic year Chitra-bhânû, on the new-moon day of Phâlguna on Sunday with the Vyatipâta and Sankramana, made in the presence of Daṇḍanâyaka Gôvindarasar a grant of one mattar of land as measured by Kachchaviya-gaḍimba in the wet lands of Balli (Balligâve) and also a house after purchasing the same, for feeding twelve Brahmans. He also granted a sum of ten gadyâpas from the interest on which the *maḷa-braya* for his charity might be met.

Whosoever protects this grant will acquire the merit of giving away a thousand decorated cows to Brahmans in Vâraṇâsi, Kurukshêtra and Prayâga and Arghyatîrtha. Whosoever destroys this will incur the sin of slaying those tawny cows and Brahmans in the same sacred places. He who takes away land given by oneself or by others will be born as a worm in ordure for sixty thousand years. Śivâya (salutation to Śiva).

#### Note.

This record was noticed in p. 40 of the Mysore Archæological Report for 1911. Its text has now been published in full with a translation and note.

This record belongs to the reign of the Châlukya King Tribhuvanamalladêva (1076–1126 A. D.) and records a grant made by Gôpati-Nâyaka, a philanthropic merchant, son of Soṭṭi-Nâyaka and Sallakshane, of some lands and a house for the charity of feeding Brahmans. Soṭṭi-Nâyaka's parents were Dehvala-Nâyaka and Vâgdêvi. The charity was made in the presence of and with the permission of Mahâprachanda-daṇḍanâyaka Gôvindarasa, ruler of Banavase twelve thousand at Belgâmi (Balipura). Gôvindarasa is said to be a son of the elder sister of Mahâprachanda-daṇḍanâyaka Anantapâla, a subordinate of Tribhuvanamalla Vikramâditya VI. Both Anantapâla and Gôvindarasa are met with in several inscriptions of Shimoga District (*see* E. C. VII, Shikarpur 131, 137, 192, 311 and 316).

The relationship of Gôvindarasa or Gôvinda-daṇḍanâyaka to Anantapâla is referred to in an inscription at Belgâmi where the former is called the beloved *dêvara* (translated as brother-in-law, by RICE) of Anantapâla, (E. C. VII, Shikarpur

137). In the present inscription Gôvindarasa is called *agrajeya-tanûja* or elder sister's son or nephew. It is difficult to reconcile the two statements.

The date of the record is given as the new-moon day in the month of Phâlguna in the cyclic year Chitrabhânu, 27th year of Châlukya Vikrama era with Vyatipâta and Sankramana, a Sunday. The Châlukya Vikrama era having commenced in A. D. 1076, the 27th year of the era corresponds to 1102 A. D., which coincides with the commencement of the cyclic year Chitrabhânu. Phâlguna-bahula 30 of this year corresponds to 10th March 1103 A. D. a Tuesday with no Sankramana. If we take the new-moon day with which the month Phâlguna commenced, as is done sometimes, the date would fall on the 8th February 1103 A. D., a Sunday as stated in the grant. Even here there is no Sankramana, which is merely added to the date to give the appearance of additional religious efficacy to the grant. The date of the grant may therefore be taken as 8th February 1103.

Several letters are quite worn out and are illegible in parts of the inscription.

## TUMKUR DISTRICT.

39

### TIPTUR TALUK.

At Nonavinakere in the hobli of Nonavinakere, on a stone standing in the land of Guru Channabasavaiya.

Size 3' x 1'—9".

Kannada language and characters.

ಅಪಟೂರು ತಾಲ್ಲೂಕು ನೊವಿನಕೆರೆ ಕಸಬಾ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣದಲ್ಲ ಗುರುಚಿನ್ನಬಸವಯ್ಯನ ಹೊಂದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3' x 1' 9".

1. ದಂದುರ
2. ದಳಿಂಗಾರದ ಮಾ
3. ಚಿಗರ ಮಲ್ಲಯ್ಯನ ಕೊ
4. ಮಾರ ಅರವಿಂದಯ್ಯ
5. ಗೆ ಕೊಟ್ಟನ್ನಾಸ್ತೆ

Note.

This records the grant of a plot of land (probably the field in which the inscription is set up) to a person named Aravindaiya, son of Mâchigara Mallayya of Dalâsingâra at Dandûr (village). No date is given nor is any king named. The characters seem to belong to the 17th century.